W 132 /130 cont./ rained by buckets, and the shower bath was quite cold, scarcely
W [82] more than 15°. Our good Mehinakú were unhappy that we did
not follow their example and puff against the heavenly sluices;
they hastily built a protective roof, probably more to keep busy,
and complained incessantly "uläpe, uläpe!"

W 122 In the harbor of the Mehinakú we acquired another canoe;
meanwhile the Auetö who had accompanied us this far had dis-
appeared without a trace. Vogel's hunting knife was also
missing.

Y 245 The Nahuquá village was in the middle of the pikí harvest.
Like cannon balls in an arsenal, the pikí lay in piles outside
Y 251 and inside. Racks had been set up in the houses to dry the seeds,
the women were busy peeling the fruit, cooking it, and scraping
the seeds, human beings and utensils butter yellow -- Cáryocar
Y [157] butyrosum. No pogu, but pikí juice; the pikí seeds with an
almond-like taste, an electuary "pikí herb" not at all bad in
Y 164 moderate doses. Many sick in the hammocks, stomach and skin
affected; one old baldhead, face and head covered with sores.
Y 123 Tumayaua was given pikí as a parting gift for the trip. Only
[431] one newborn child, which the mother brought to us so that we
would blow on it, seemed to know nothing yet about pikí.

B 648 In Bakaïrí village III, which, by the way, the Nahuquá
accompanying us did not want to enter, the old festival hut had
B 731 burned down and the people were very much afraid of the
previously greatly admired matches. But we did find magnifi-
B 532 cent bird-masks and fish-masks. Of the two canoes we ordered,
B 122 one was not yet finished and the other had been wrecked.
501 Bakaïrí village II seemed deserted. The occupants were
B 123 in part absent, why remained unclear; also, we had apparently
seen foreign guests the first time and included them. Chief
B [622] Aramóke, however, was gracious as ever and had set before us
beijús which we could have offered the most distinguished tea
guests at home. It was only with great difficulty that we found
a few men to transport part of the collection for some distance
B 752 overland. It was always said that they had to stay with the
children. Then in the chief's house lay a woman with burns on

/13 cont./

161 Going on from the Rio Preto Bakairí, on whom we do not have more precise data than that they were few, the remaining Bakairí population and, especially, those of the Rio Paranatinga was also very scant in this period. As Karl von den Steinen, on his second expedition to the Xingu River in the year 1887, did not have the opportunity to visit the Bakairí of the Rio Novo, we have no precise data concerning their population in this year. We only know that their population three years earlier, in the year 1884, was 55, among whom were 16 men, 19 women, and 20 children. In the same year the population of the Rio Paranatinga Bakairí was much smaller because these Indians had been hit, some six years before, by a measles epidemic. The entire population of the Rio Paranatinga Bakairí at the time consisted of only 10 men, eight women, and four children, of whom five men, three women, and a boy were /14/ absent, and some of these were not expected to return.(9) This number

9. Karl v.d. Steinen, Durch Central-Brasilien, loc. cit., p. 120. Idem., Unter den Naturvölkern Zentral-Brasiliens, loc. cit., p. 25.

is increased, however, if we add the two Paressí women and the two Kayabí women who were married to Bakairí men. When Karl von den Steinen visited this Bakairí village again, in the year 1887, one Bakairí man had died in the interval, some had moved to the ranches, and no increase by birth had occurred. If we add up the above-mentioned figures and include the four Paressí and Kayabí women, the total number for all the Bakairí of the Rio Novo and the Rio Paranatinga reaches 81 individuals.

175 622 648 The above-mentioned aldeas of the western Bakairí were at this time under the Indian Superintendent in Cuiabá, and the administration of the state of Mato Grosso has exerted repeated influence on the various Bakairí units, increasing the authority of the caciques or strengthening it with insignia. Thus Cacique

/29 cont./

114 115 [164] met one of the Bakairí who had accompanied me in the year 1901 on my journey to the Rio Kulisehu. He too was already very old and he was ill, his body being covered with tumors.

114 361 [731] When I reached the Simões Lopes Post I met with highly unfavorable circumstances. My pack oxen were the first to reach Simões Lopes after the long interruption of all traffic between this post and the capital Cuiabá caused by the revolutionaries led by Prestes. For this reason there was at that time a scarcity of /30/ provisions, and in addition there was among the Indians a bad epidemic of malaria, which the head of the post, Señor Benedito, and his family also had. The post at the time was still at the same location where it was first established, where José Coroado had had his aldea before, and thus 13 kilometers downriver from the old aldea of the Paranatinga Bakairí and four kilometers inland on the right side of the river near the small Riberão Azul. It consisted of some administrative buildings (cf. Figure 3) and some 20 ranchos for the Bakairí Indians (cf. Figures 4, 6, and 7). There is no doubt that all the Bakairí lived at this time in areas near the Rio Paranatinga (Rio Telles Pires) and had relations with the Simões Lopes Post, but only part of them lived at the post, and since the plantations of the individual Indian families were rather far from the settlement, the Indians who lived at the post also stayed temporarily in their small houses built near their plantations.

361 622 166 101 In the middle of the post was the house of the Bakairí, Pires, whom the administration had entrusted with the caciqueship over the Bakairí who had moved from the region of the upper Xingu River and who were called Xinguanos. (Cf. Figures 4 and 5.)

114 115 [179] In one of the houses of the post I met the Bakairí, Luchu, who came from the first aldea on the Rio Kulisehu, who with Cacique Tumayaua had accompanied Karl von den Steinen on his expedition and who is shown in a photograph in the book Unter den Naturvölkern Zentral-Brasiliens. As shown in the photograph in Figure 8, he had grown quite old since and was

/30 cont./
114 dressed in European manner, and with his rough beard he bears
115 little resemblance to the photograph taken by Karl von den
[177] Steinen some 39 years earlier. In another house there still lived Luisa Kayabí, whom Karl von den Steinen had met when she was the young wife of old Cacique Caetano.

114 Most of the Bakairí whom I had known 26 years before in
731 Maigeri and Maimaieti aldeas had perished in a flu epidemic
753 that had wreaked havoc among the population of Mato Grosso
648 some years earlier. Since the high number of deaths among
361 the Bakairí of the upper Xingu River was attributed to the witch-
[166] craft of evil neighboring tribes, especially the Mehinakú and the Nahukuá, who had been envious of the economic benefits derived by the Bakairí from their contact with civilization, all the Bakairí of the Batovy and Kulisehu rivers had moved to the Rio Paranatinga. Undoubtedly petty jealousies and other discords had caused these Bakairí, called Xinguanos, not to get along with their fellow natives on the Paranatinga, and for this reason they had settled at some distance from the post, farther downriver. I found the first of these Xinguano settlements at the place where the Riberão Azul enters the Rio Paranatinga. It was situated on the right side of this river and consisted of four small houses. (Cf. Figures 21 and 22.) A little farther downriver I reached a Bakairí plantation near which was a rancho occupied by some people. (Cf. Figure 20.)

361 /31/ From there a path led to the principal settlement of
622 the Bakairí who had moved from the Rio Kulisehu. It consisted
159 of two rather large houses. (Cf. Figure 17.) I was told that a
114 little farther downriver there were some more settlements, and
[487] among them also that of my old friend from Maimaieti aldea, Karía. I had already encountered Karía when I visited Cacique
622 Antonio, and he had recognized me. He was no longer cacique,
159 and I was told that at the time of my stay in Maimaieti he had
114 merely been a temporary cacique in the place of his brother who was then away. He had grown much older and no longer

/260 cont./

131 Rio Novo, also in that state. The Simões Lopes Indians claim
361 that in the past all the Bakairí lived in aldeas by the Parana-
173 tinga River, moving later to the north under pressure of enemy
131 groups. (2) Later on the tribe divided as a result of internal
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619

[113]

2. For a better discussion of the possible origins of the Bakairí, see Max Schmidt's article, "Los Bakairí" /The Bacairi/, Revista do Museu Paulista, New Series, Vol. I, pp. 11-58, São Paulo, 1947.

disputes; part moved to the banks of the Rio Culiseu, one of the sources of the Xingu, and the other part was distributed along the Rio Novo. Perhaps the truth about these reports can only be obtained with the help of archaeology. Mean-
619 while, the old villages of the Bakairí on the sources of the
175 Xingu no longer exist. The Xinguano Indians suffered a great
231 deal from repeated outbreaks of influenza, and the last
648 Bakairí found in that area were brought to the Simões Lopes
166 Post a few years ago by officials of the Indian Protection Ser-
619 vice. The Rio Novo Bakairí, practically as a whole, adopted
177 the customs of the neighboring Brazilian populations and live
184 independent of the control of the Indian Protection Service.
[178] As for the Simões Lopes Indians, although they are quite acculturated, they still retain many traits of their old culture, they all still speak Bakairí, and some of them still remember the time when they lived in Xinguano aldeas, and make good informants.

114 As for the authors who have dealt with the Bakairí, we shall note among the best, Capistrano de Abreu and Karl von den Steinen. The former left us valuable information on the Bakairí language and on the beliefs of these Indians. The only weakness of his material is that it is based on only one